

are converted through some human agency working in harmony with the divine Spirit. The burden of the salvation of souls is committed to men, and by no manner of reasoning can men escape the responsibility that rests upon them. The commission of Christ, and Ezekiel 33 : 8, are already quoted in this article, to those add Romans 10 : 13, 15. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" * * * * In fact there is no promise anywhere that souls shall be called to repentance through the direct inter-position of God, without the agency of man. The burden of the evangelization of the world, therefore, depends exclusively upon men, (and women.) The power to do it, and the increase must of course come from God. He has promised, and abundantly proven that he will do his part when men do theirs.

It appears to me that there can be nothing else quite so contemptible in the sight of God as religious professors rejoicing in the the hope of their own glory, who are at the same time wholly indifferent to the salvation of the souls of others; what a spectacle it must be in God's sight, to see men preaching the doctrine of endless hell fire, claiming complete sanctification, and entire consecration, who at the same time spend more money for tobacco, or other useless luxuries than they do for the evangelization of the world, or women spending money for ribbons, feathers, and other useless gewgaws than they would ever think of spending in the cause of missions. Popular christianity contends that the day of miracles is past. Is it any wonder that the power of God is not manifest any more when congregations will build hundred thousand dollar churches, which never think of giving one-tenth of that amount to the cause of Missions.

Readers of the EVANGELIST may wonder what this tirade against popular christianity has to do with the Brethren church. Not very much perhaps, but let us see where we stand in the light of God's word. Jesus says, "He that loveth father and mother more than me is not worthy of me, or he that loveth son or daughter more than me is not worthy of me." Matt. 10 : 37. Again he says, "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple." Luke 14 : 33. And again he says, "And every one that hath forsaken houses, or brethren or sisters, or father or mother, or wife or children, or lands for my name's sake shall receive an

hundred fold, and shall inherit everlasting life." Matt. 19 : 29. In these passages the Master presents the matter in both its negative and affirmative aspect. Paul sums up the whole question when he says, "I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." Rom. 12 : 1. How many in the Brethren church have surrendered their all to Christ? I am aware that some have, but the number is not large. If it was, we would have our college debt paid, we would have missionaries all over the country, and some even in foreign lands. Many a father that will spend from fifty to a hundred dollars for a bicycle for son or daughter, would never think of contributing an equal amount toward the evangelization of the world, and yet expect to become a joint heir with Jesus Christ, who has given his LIFE for us. The love of Christ is very great, and his atonement very complete, but he has not promised salvation to any but such as believe on him, and believing on him includes believing the passages quoted in this article as well as all others.

We pride ourselves upon being a church without any creed but the Bible, and harp upon the motto, "The Gospel, the whole Gospel, and nothing but the Gospel." When we once have the whole Gospel in fact, as well as in pretence, we will discard every useless luxury, every selfish desire, and our missionaries will not only soon cover a great part of this country, but will reach out into foreign fields. It did not take the primitive church long to spread herself over the then known world, notwithstanding the obstacles of idolatry and Phariseism. Why not? Because she preached the whole Gospel, and lived it, and as a result had the power of the Holy Ghost back of her to heal and to save, and thus prove that the work was not of man but of God. Oh, that the church would recover her lost power, and fulfil her lost mission in the world. Predestinarians contend themselves with the thought that the world and the church are both working out their designed destiny, that man could not change the course of events if he would. The Bible teaches us no such doctrine. "Whosoever will may come," and whenever Christ is preached some will accept him. It is true that Christ and his apostles foresaw of these latter days and spake about it, but they did not predestinate it, hence man is guilty for his neglect whether it be concerning himself or others. The destruction of Jerusalem was not any less terrible because it was foreseen and predicted, and so the judgment to come, will

not be any less complete because the world is working out its predicted end. Brethren, it is within the power of man to change the course of human events, and to hasten the day of the Lord's coming, and it is our business to be about our Master's work with all our heart, soul and strength, until he comes, and not bother our heads about destiny. God will take care of that and shape it according to the deeds of men, in the future, as he did in the past.

THE BRETHREN CHURCH.

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The Brethren church in America recognizes no creed but the Gospel of Jesus Christ. In faith and doctrine she is universal, believing the whole Gospel necessary to salvation, and that implicit obedience to the same is essentially necessary to a reasonable hope of salvation. That believers only are proper subjects for membership, confessing that Jesus Christ is the Son of God and that he brought into the world salvation through the Gospel. Professing to renounce sin, and to covenant with God in Christ Jesus to live faithful until death. Upon this confession and profession of faith the subjects are dipped into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit according to her creed. See Matt. 28 : 19.

After being thus baptized into Jesus Christ, Rom. 6 : 3 ; Gal. 3 : 27, they are confirmed by prayer and the laying on of hands. See Apostolic precedent. Acts 8 : 15, 17 ; 19 : 6. And when confirmed are in full membership in the church. She believes that faith in Jesus Christ, repentance from sin, (dying to sin and being made alive in Christ,) a reformation of life, and trine dipping are conditions of pardon and requisite to church membership, and that Jesus Christ instituted the following ordinances as means of grace to be perpetuated until his second advent.

The washing of one another's feet according to the example and precept of Christ. See John 13 : 4, 17. Baptism, a washing of the entire body in water being a symbol of an entire washing, or cleansing of the inner or spiritual man by the blood of Jesus Christ which cleanseth from all sin. So the washing of the saint's feet is a symbol of an after cleansing through the blood of the everlasting covenant, ratified by his death, also teaching a lesson of humility and Christian equality. The Lord's Supper, feast of charity, as instituted by Christ in connection with the washing of the saint's feet. See Luke 22 : 20 ; John 13 : 2, 4 ; I Cor.